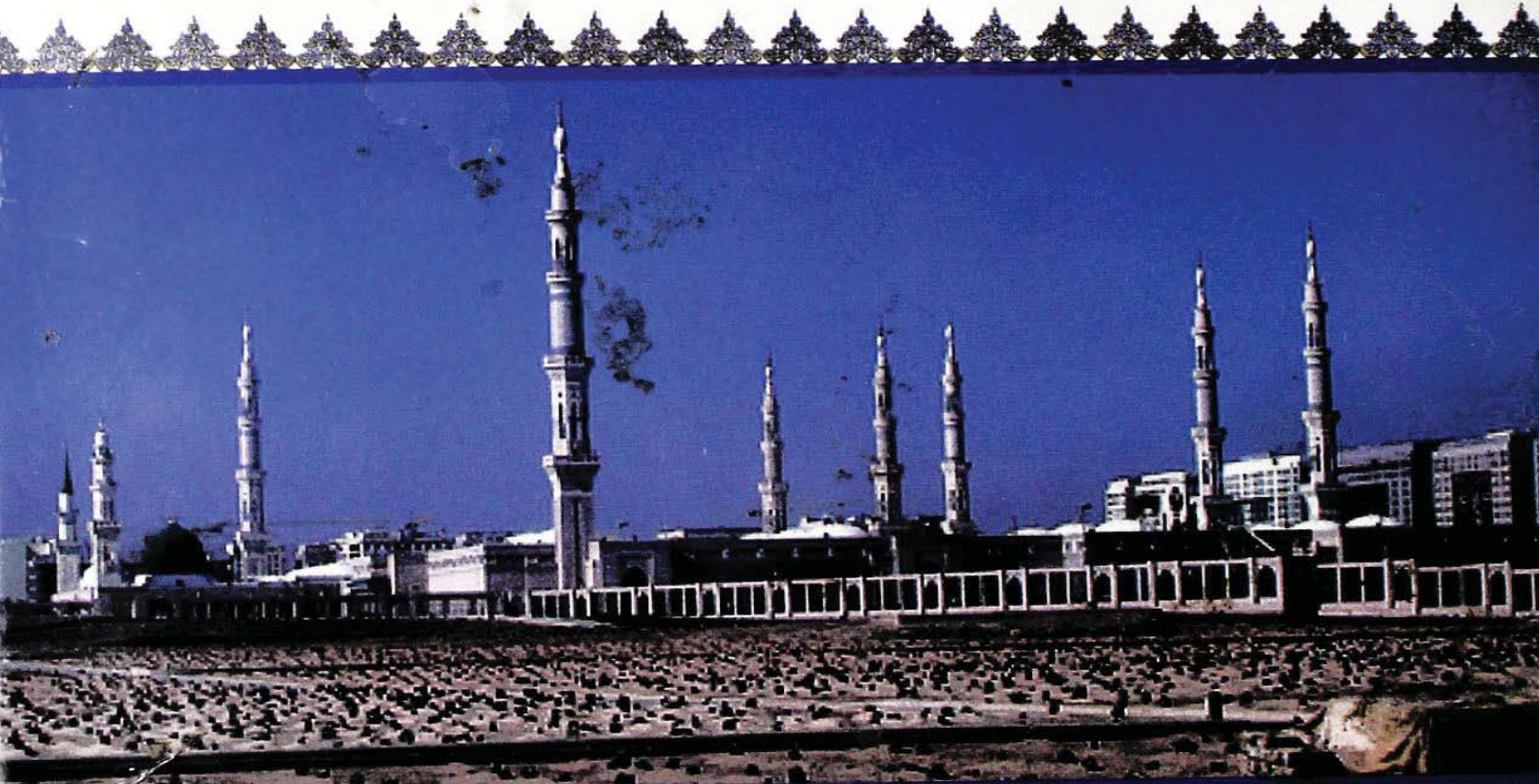


لِكُلِّ رَجُلٍ رَفِيقٌ فِي الْجَنَّةِ وَرَفِيقِي عُثْمَانُ
Every one will have a companion in heavens
(Jannah) and usman will be mine.

The Short History of Third Caliph USMAN GHANI

رضي الله عنه



WRITTEN BY
IAQ AHMED



TRANSLATED BY
SOHAIL BABAR

3 The Short History of 3rd Caliph

USMAN GHANI رضی اللہ عنہ

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It is our humble request to the readers that despite our all efforts if there is a chance of any mistake or defect then inform us, for that in the next edition we would avoid that sort of saultiness.

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Once, Madina and the adjacent areas faced severe famine and drought. There was hunger and scarcity of food everywhere and people were dying, and those who had property started selling at throwaway prices to buy some food to eat. Hazrat Usman's رضي الله عنه family told him that there was an orchard for sale at very low-priced, therefore it would be better to purchase it.

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Hazrat Usman رضي الله عنه took money and set off to buy it.

On his way he saw people dying with hunger, tears rolled in his eyes, he distributed all his money among those people and came to home empty-handed. When the family asked about the purchase deal of the orchard, he said "Yes I have bought a garden in heaven for you."



On one occasion there was shortage of water in the city of Madina, and a water-well was owned by a Jew. The name of the well was Roma. Prophet Hazrat Mohammad صلى الله عليه وسلم announced that he, who

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buys this well and entrusts it to the Muslims, deserves a place in paradise. On listening to this Hazrat Usman رضي الله عنه went there and bought that well. He also made the well deeper and he always used the water of that well like other Muslims.



Once Hazrat Usman رضي الله عنه heard Hazrat Mohammad صلى الله عليه وسلم announcing that he, who donate land for the Nabwi mosque and expand it, will be bestowed with an abode in paradise. It was Hazrat Usman رضي الله عنه who offered his land for the expansion of the mosque at once. Likewise, once the Prophet صلى الله عليه وسلم had asked for provisions and arms for the soldiers of Asrah, Hazrat Usman رضي الله عنه donated provisions that were sufficient for half of the army. That day he offered nine hundred and eighty camels and horses. In the battle of Tabook, he offered 940 camels and sixty horses worth of one thousand dinars.



Once the Holy Prophet صلى الله عليه وسلم was present at his home and was lying on the floor. Hazrat Abubakar رضي الله عنه came and asked permission to come in. The Prophet صلى الله عليه وسلم kept laying the same way and granted him the permission. After sometime Hazrat

Omar رضي الله عنه came and asked permission to come in, and the Prophet صلی اللہ علیہ وسلم allowed him to come in the same way. Afterward Hazrat Usman رضي الله عنه came, on listening to his voice; the Holy Prophet صلی اللہ علیہ وسلم got up, adjusted his dress and asked Hazrat Aisha رضي الله عنها to adjust her clothes too. When Hazrat Usman رضي الله عنه went back, Hazrat Aisha رضي الله عنها asked the Prophet صلی اللہ علیہ وسلم with surprise, "Oh Prophet صلی اللہ علیہ وسلم, tell me why you did not change your position when Hazrat Abubakar رضي الله عنه came and again when Hazrat Omar رضي الله عنه came, and when Hazrat Usman رضي الله عنه entered, you changed your position and also asked me to adjust my clothes? The Prophet صلی اللہ علیہ وسلم said that Hazrat Usman رضي الله عنه is such a virtuous man that even angels feel shy before him.



Once the Prophet صلی اللہ علیہ وسلم was standing at a place where water was knee-deep, everybody was standing there pulling up the pants, meanwhile Hazrat Usman رضي الله عنه also reached there but did not pull his trousers, as he was shy to show his naked knees. Once upon a time the Prophet صلی اللہ علیہ وسلم said about Hazrat Usman رضي الله عنه that although he is not Prophet صلی اللہ علیہ وسلم, he would be with me in heaven along with my companions.



A man was standing in a graveyard and crying, even his beard got wet with tears. A friend of Hazrat Usman رضي الله عنه saw him and recognized that it was Hazrat Usman رضي الله عنه. He asked Hazrat Usman رضي الله عنه why did he cry while he never cried when he talk about heaven and hell. Hazrat Usman رضي الله عنه replied that the Prophet صلى الله عليه وسلم said that the grave is the first step to the life hereafter, one who passed it with success will feel comfort ahead, and if he does not pass the first step, then he will face more difficulties. Hazrat Usman رضي الله عنه further added that swear upon God, I never saw a horrible scene equal to a burial place. We ask forgiveness from God from purgation.



One day Hazrat Abu Mosa Ashari رضي الله عنه came out from his home and went to Nabwi Mosque. He was thinking to spend a day with the Holy Prophet صلى الله عليه وسلم, but when he did not find him in the mosque, he asked the people. They told him that he went that way; Abū Mosa Ashari رضي الله عنه also went to that direction. After a walk he reached to the well of Arees and saw that the Prophet صلى الله عليه وسلم was sitting on the edge of the well hanging down his legs. There was a compound around the well. When he reached near the well, he offered salam and then

seated near the door of the compound. At that time he wished to sit there as a watchman of Prophet Mohammad صلى الله عليه وسلم forever. Suddenly someone knocked at the door, so he (Abu Mosa رضي الله عنه) asked who was there, someone said Abubakar رضي الله عنه. Abu Mosa asked رضي الله عنه him to wait and went to the Prophet صلى الله عليه وسلم and told about Hazrat Abubakar رضي الله عنه. The Prophet صلى الله عليه وسلم said, "Give him permission and also give him good news that he will go to paradise. So he said to Abubakar رضي الله عنه to come in and congratulated him for heavenly abode. Hazrat Abubakar رضي الله عنه came in with joy and after Salam seated on the left side of Prophet Muhammad صلى الله عليه وسلم. Then there was yet another knocking, this time Hazrat Omar رضي الله عنه was there. Abu Mosa رضي الله عنه also got permission for him, but Prophet Mohammad صلى الله عليه وسلم also called him in and announced good news of heaven for him. Hazrat Omar رضي الله عنه entered and sat beside the Prophet صلى الله عليه وسلم on the left side. Abu Mosa رضي الله عنه returned to the door, after sometime again there was knocking at the door and Hazrat Usman رضي الله عنه came. Abu Mosa رضي الله عنه told the Prophet صلى الله عليه وسلم about Hazrat Usman رضي الله عنه. The Prophet صلى الله عليه وسلم also gave permission and said, "Tell Hazrat Usman رضي الله عنه about the impending miseries, and due to that reason he would go to heaven. He told Hazrat Usman رضي الله عنه as Prophet صلى الله عليه وسلم said, Hazrat Usman رضي الله عنه came in and seated behind the Prophet صلى الله عليه وسلم. The

Prophet صلى الله عليه وسلم was actually foretelling about the tragic death of Hazrat Usman رضي الله عنه.



Mohammad bin Hanfia asked his father Hazrat Ali رضي الله عنه, "Who is best among Muslims after the Prophet صلى الله عليه وسلم?" Hazrat Ali رضي الله عنه said, "Abubakar رضي الله عنه." He asked and after him, Hazrat Ali رضي الله عنه said, "Hazrat Omar رضي الله عنه." "And after him, who is better?" Hazrat Ali رضي الله عنه said "Hazrat Usman رضي الله عنه." The son said that he thought it might be Hazrat Ali رضي الله عنه himself after Omar رضي الله عنه, but he said Hazrat Usman رضي الله عنه. So the son asked, "And after Usman رضي الله عنه .. are you? In reply Hazrat Ali رضي الله عنه said, "I am also like other Muslims."



Imam Ahmed bin Hanbal described Hazrat Usman رضي الله عنه greatness, "One who badmouths the Prophet's صلى الله عليه وسلم companions, I think he is blaming Islam. Abubakar رضي الله عنه is the best among people after the Prophet صلى الله عليه وسلم and Hazrat Omar رضي الله عنه and then Hazrat Usman رضي الله عنه and then Hazrat Ali رضي الله عنه are great among all the companions, as the holy Prophet's صلى الله عليه وسلم considered and were agreed." Someone asked Imam Ahmed bin Hanbal about the status of Hazrat Ali رضي الله عنه. He said, "Hazrat Ali رضي الله عنه is from the Ahle-bait, and one who doesn't believe in his

imamate is more ignorant than his own donkey."



One day the Prophet ﷺ went to offer the funeral prayer of a man, but he did not offer the prayer seeing the dead body and went back. People were surprised and asked, "Dear Prophet ﷺ, we never saw you to come and go back without offering the prayer of some one's funeral. On listening to this he said, "Late man was jealous of Hazrat Usman ﷺ and had hatred and jealousy in his heart, so I cannot offer the funeral prayers for such a person."



Once the Prophet ﷺ said, "After me people will show their allegiance to some one in majority and that man will be wearing a flowery shawl, and that man would be one of the heavenly people." Abdullah bin Shaqiq and Abdullah bin Hawalā also heard these words. They said when Hazrat Usman ﷺ was chosen as Caliph and people were showing allegiance to him, lots of people were gathered around him and he was wearing a silky florid shawl.



Once the Prophet ﷺ said that one man of my

ummat will enter into heaven on the proposal of a man, and the man who will propose would be Usman bin Affan رضي الله عنه. It means that Hazrat Usman رضي الله عنه will recommend a person to God and God will accept his request, while that day the recommendation right would be reserved only for the Holy Prophet صلى الله عليه وسلم.



In Hazrat Abubakar رضي الله عنه period there was extreme famine in Arab, and people were dying of hunger. Therefore, some people came to Hazrat Abubakar رضي الله عنه and said that there was no rain and nothing was growing. We are in serious difficulties. On listening to this Hazrat Abubakar رضي الله عنه said, "Go and be patient, and God is with those who have patience. God will help us; you and I cannot do anything." Meanwhile, Hazrat Usman's رضي الله عنه merchandises arrived in Madina from Syria. It was consist of edibles and wheat. When the traders came to know they reached at Hazrat Usman's رضي الله عنه door and knocked. Hazrat Usman رضي الله عنه came out with a smile. People asked him that they heard that there were wheat and other provisions in his good. They also offered him to purchase the goods. On hearing this Hazrat Usman رضي الله عنه said, "Ok, come in and buy it but give me an offering price first. The

traders offered 12 against the price of 10 dirhams. Hazrat Usman رضي الله عنه said it is not a good price; you will have to increase the bid. Now they offered 14 against 10. Usman said this is not enough yet; you will have to increase it more. This time they said 15. Hazrat Usman رضي الله عنه said raise it more. On listening to this the traders said that there were some other traders in Madina, you better ask them to give a good offer. Hazrat Usman رضي الله عنه said yes there is Someone else Who will give me much more profit and I will sell it to Him. Traders were surprised and asked who that was. Hazrat Usman said it is God who gives 10, times more; can you give me more than God? Traders said, "No, swear upon God, how can we give this much?" On listening to this Hazrat Usman رضي الله عنه said that I will sell it to God. Then he called upon all poor people and distributed the food items free of cost. Hazrat Ibne Abbas رضي الله عنه said that the same night he saw a dream that the Prophet صلى الله عليه وسلم was riding a horse of two colours, and wearing a splendid dress. I asked him, "dear Prophet صلى الله عليه وسلم, I wanted to see you and wanted to hear something from you, but you were in hurry." The Prophet صلى الله عليه وسلم said, yes Abne Abbas رضي الله عنه, today, Usman رضي الله عنه had offered the largest charity and God accepted it, and also got him married with a Hoor (heavenly woman) in heaven and I am going to attend the ceremony.



The stature of Hazrat Usman رضي الله عنه was of average size, he was handsome with delicate appearance. He was intelligent with a thick and long beard. His complexion was wheatish, with broad chest, curly and thick hair. The colour of his hair and beard was brownish. Generally he used to wear orange dress on Friday prayers, and after the Azaan (call for prayers) he used to sit on pulpit and used to ask about the prices of the necessities of life. He also inquired about the well-being of people, their health, business, and problems. After Azaan he used to deliver speech holding a stick in his hands, then used to ask people about their issues, and again stand to deliver the speech. Afterward he used to get down and then the moazzan used to call for prayer.



Hazrat Usama bin Zaid رضي الله عنه said that one day the Holy Prophet صلى الله عليه وسلم sent me to Hazrat Usman's رضي الله عنه home with meat. When I reached and entered into the house, I saw him sitting with Hazrat Roqaya رضي الله عنها. I felt that I never saw such a beautiful couple before. I saw Usman رضي الله عنه and then Hazrat Roqaya رضي الله عنها. After the death of Hazrat Roqaya رضي الله عنها, the Holy

Prophet صلى الله عليه وسلم got married his second daughter Ome-Qulsoom رضي الله عنها with Hazrat Usman رضي الله عنه, and said that Hazrat Gabriel عليه السلام brought message of God to marry Hazrat Usman رضي الله عنه with Ome-Qulsoom رضي الله عنها. After the death of Ome-Qulsoom رضي الله عنها, once the Holy Prophet صلى الله عليه وسلم passed near her grave, Hazrat Abu Horera رضي الله عنه was with him. The Prophet صلى الله عليه وسلم said, "Horera, I gave my daughter in Usman's Nikah, if I had ten daughters, I would have given all in Usman's Nikah one after another. And the two daughters I gave in Nikah of Usman رضي الله عنه were also with the divine consent." Once, the Prophet صلى الله عليه وسلم said to Usman رضي الله عنه, "If I had another daughter, I would have given in your Nikah."



Once, the Holy Prophet صلى الله عليه وسلم went up to the mountain of Ohad. He was accompanied by Hazrat Abubakar رضي الله عنه, Hazrat Omer رضي الله عنه, and Hazrat Usman رضي الله عنه. Coincidentally the mountain jolted with tremors. The Holy Prophet صلى الله عليه وسلم said, "Oh Ohad, stop, one prophet, on siddique (truthful), and two shaheed (martyrs) are standing upon you."



Hazrat Usman رضي الله عنه was in among the Muslim who embraced Islam in its early period. When the Holy

Prophet صلى الله عليه وسلم announced his prophet-hood, Hazrat Usman رضي الله عنه visited him and Prophet صلى الله عليه وسلم offered him the tenets of Islam, and recited some verses of the holy Qúran. Hazrat Usman رضي الله عنه at once embraced Islam and said, "Oh Prophet صلى الله عليه وسلم I was going to Syria and walking slowly with the caravan, one announcer loudly said, oh slow-walking passenger step fast, in Macca Ahmed has announced his Prophet-hood, so we walked fast and reached here and heard about you." When Hazrat Usman رضي الله عنه converted to Islam, his uncle tied him with rope and said, "You left faith of your forefathers and accepted a weak faith, I will not leave you unless you leave your new faith." In reply to this, Hazrat Usman رضي الله عنه said, "Neither I will leave the new faith, nor Prophet Mohammad صلى الله عليه وسلم." Seeing his determination and resolve his uncle freed him. When Holy Prophet صلى الله عليه وسلم migrated to Madina from Macca and distributed pieces of land among people, he also granted a piece of land to Hazrat Usman رضي الله عنه.



When Hazrat Omar رضي الله عنه was attacked and injured by Abu Lolo, and there was no hope of his life, Hazrat Omer رضي الله عنه made his will that after his death select caliph from one of six people, because the Holy

Prophet Mohammad صلى الله عليه وسلم loved these men till his last day. These were Ali bin Abi Talib رضي الله عنه, Zubair bin Awam رضي الله عنه, Abdul Rahman bin Aaof رضي الله عنه, Usman bin Ufan رضي الله عنه, Talha bin Ubaidulah رضي الله عنه, and Saad bin Maalik رضي الله عنه. Afterward Hazrat Omar رضي الله عنه said, "People, be witness that my son Abdullah رضي الله عنه is not among these six men."



At last after Hazrat Omer رضي الله عنه, Hazrat Usman رضي الله عنه was selected as the caliph of Muslims. He led the Muslim state as the caliph for twelve years. During these twelve years, six years passed very peacefully, and there was no blame on him from any side, but in the last six years, some miscreants stood against him, and they accused him of giving money to his relatives from the public treasury and appointing them as governors of some places. Hazrat Omar رضي الله عنه during his last days had said about sent elements that he knew that people will not do justice with Hazrat Usman رضي الله عنه and Hazrat Ali رضي الله عنه, because the Holy Mohammad صلى الله عليه وسلم considered them more respectable and paid attention to them more than angel Gabriel. So same thing happened, people from all sides blamed Hazrat Usman رضي الله عنه. First charge was that he gave his relatives gifts and presents. Hazrat Usman رضي الله عنه replied that he gave

these things from his own money, but the miscreants and liar people did not agree with his explanation; second charge was that he appointed undeserving people on various positions. Hazrat Usman رضي الله عنه replied that "if someone did not prove himself deserving, he was dismissed and some also got punished, and such things happened in Hazrat Abubakar رضي الله عنه and Omer's رضي الله عنه times, then why the mischief makers are against me." Rebels did not agree to his explanation. Another charge against him was that he banished, Abuzar Ghafari رضي الله عنه, a veteran companion of holy prophet. Hazrat Usman رضي الله عنه responded that "Abuzar Ghafari رضي الله عنه quarreled with others, so Ma'awia رضي الله عنه sent Abuzar رضي الله عنه to me, but Abuzar رضي الله عنه quarreled with people in Madina too. Actually Abuzar رضي الله عنه used to ask people to act upon the teaching of Islam strictly, and people did not like his advices. Therefore, in these circumstances I sent him to Zabza with his consent, if it was not his will I would never sent him to Zabza. At Zabza, Abuzar رضي الله عنه lived in solitude, and stop meeting people, in this case what I can do."

It was true what Hazrat Usman رضي الله عنه had said, because there was a saying of the Prophet صلی اللہ علیہ وسلم about Abuzar رضي الله عنه that, "When Abuzar رضي الله عنه will depart this life, he will be alone." Some elements accused

Hazrat Usman رضي الله عنه of calling Abuzar رضي الله عنه from Syria and imprisoning him, but it was also not true and only a baseless charge.

After assuming the responsibility of the caliph, he in his first speech said, "People, you chose me as the caliph and I accepted it. Remember I am one of those follow their predecessors. Three things are obligatory to me after the holy Quran and the traditions of Prophet Mohammad صلوات الله عليه وآله وسلم:

1. To ask you to act upon those things which you had already accepted before my caliphate.
2. Follow the path of Hazrat Abubakar رضي الله عنه and Hazrat Omar رضي الله عنه.
3. I will take nothing from you unless you deserve a penalty.

"Behold, world seems to be very flourishing and people run after it, but you do not run after it. Neither bend yourself towards it (world) nor embrace it, because world is not loyal to anyone. It never leaves someone, unless he leaves it by himself. Hazrat Usman رضي الله عنه sent a letter to his governors: After praising Allah, behold, Allah had ordained to the rulers to show sympathy to their subjects, but don't be too lenient to them. Never expect leniency from you officers, if you do so

then think that modesty and loyalty are over. Bear in mind, it is better to take a look at Muslims and their activities, whatever is their, give them and take back which does not belong to them; Treat the buyer in the same manner, give them their merchandizes and receive the payments; Always fulfill the agreements with the local people of the captured countries."



Things turned against him gradually in 26AH when he dismissed Omro bin Aas رضي الله عنه from the governor-ship of Egypt, and appointed his own foster brother Abdullah bin Saad. After assuming the charge of governor, Abdullah bin Saad went to Africa and following a stiff battle he captured it. He brought fifth share of the booty to Madina, it had to go to the public treasury, but Marvaan bin Hukam bought it with a price of 1500 dinars. It was for the first time that Hazrat Usman رضي الله عنه gave permission like this way. Subsequently people blamed that first he appointed his foster brother as the governor and sold him the war booty.



There was another clash in Kufa. Governor of Kufa Hazrat Saad bin Abi Waqas رضي الله عنه requested Abdullah

bin Masood رضي الله عنه to lend him a loan from the public treasury. Abdullah bin Masood رضي الله عنه lent him some loan, but the governor could not pay off it within given date. When Abdullah رضي الله عنه insisted on to return the loan there was an argument. Some supported Abdullah رضي الله عنه, and some were in favour of Saad Bin Abi Waqas رضي الله عنه, and both of them blamed each other. When Hazrat Usman رضي الله عنه came to know he was very angry with both. He dismissed Saad Bin Abi Waqas رضي الله عنه and also discharged Abdullah bin Masood رضي الله عنه from the public treasury. Hazrat Usman رضي الله عنه appointed Waleed bin Aqba as the governor of Kufa. When he was governor he did not appoint any guard at his door. One of his friends, Abu Zubeda, a great poet of Arabic language, started living with Waleed. People blamed that Waleed bin Aqba used to offer alcohol to Abu Zubeda. These people who leveled charges were in fact miscreants. Some elements also went to Abdulah bin Saood and claimed that both used to drink wine. When Hazrat Usman came to know, he did not believe it. After this, three men from Kufa went to Madina and witnessed that Waleed bin Aqba used to drink. At last, Hazrat Usman رضي الله عنه sent Saeed bin Aas to Kufa and punished Waleed bin Aqba with floggings. This way they became enemy of each other.

When Waleed returned to Madina, he complained to Hazrat Usman رضي الله عنه that people gave false evidence against him. On listening to this Hazrat Usman رضي الله عنه said that "if they were liar, they will go to hell, you have to be patience." But Waleed Aqba wanted them to be punished with floggings. It is also reported that Waleed bin Aqba offered four rakaat of Fajar prayers instead of two rakaat and also asked people to lead two more rakaat. When Hazrat Usman رضي الله عنه came to know, he punished him. Consequently, the people of Kufa were divided in two parties. Some people were of the opinion that he was wrongly punished, so these people joined the miscreants. Moreover, people did not like Saeed against Waleed, so they started saying, "Alas, Waleed is dismissed and Saeed has been imposed on us and instead of increasing the quantity of wheat for the ration has decreased. Due to this appointment people were unhappy with Hazrat Usman رضي الله عنه. Therefore, the arrival of Saeed Bin Aas in Kufa was disastrous. From here insurgency started against Hazrat Usman.



Meanwhile there was another very serious issue. Once Hazrat Hozefa رضي الله عنه traveled to the various occupied territories. On his return he told to Saeed

bin Aas رضي الله عنه that he saw people reciting Holy Quran in different accents, and he was afraid that people would not keep on one pronunciation, but differences will grow in the recitation of the Holy Quran gradually. Saeed bin Aas رضي الله عنه asked, how? He replied that people of Hams say that their recitation was better than others, because they learned it from Miqdad, while the people of Kufa had same opinion and say they learned from Abne Saood رضي الله عنه; people of Basra say that they recite with accent of Abu Mosa al Ashari رضي الله عنه. After that Hazrat Hozefa رضي الله عنه came to Hazrat Usman رضي الله عنه and told the same story. So Hazrat Usman رضي الله عنه gathered the companions of the Holy Prophet صلى الله عليه وسلم and discussed the issue with them. They all were agreed with Hazrat Hozefa رضي الله عنه. So Hazrat Usman رضي الله عنه sent a man to Hazrat Hafsa Bin Umar. She had a copy of the Quran which was compiled by Hazrat Abubakar رضي الله عنه after the war of Yamama when hundreds of haafiz-e-Koran embraced martyrdom. Hazrat Hafsa رضي الله عنها sent that edition of the Quran to Hazrat Usman رضي الله عنه, who ordered to Hazrat Zaid bin Sabit رضي الله عنه, Ibne Zubair رضي الله عنه, Saeed bin Aas رضي الله عنه, and Abdul Rehman bin Haris رضي الله عنه to make a copy of that edition. He also directed that if they have any difference of opinion about the pronunciation of a particular word, they can consult the dictionary of language of the Quresh tribe. Then with the help of that

edition of the Quran, they reproduced several copies, and sent one copy to each city and confiscated all older editions and burnt those copies. Hazrat Usman رضي الله عنه was very much praised for this act, and it is really his acclaimed deed. But Ibne Masood رضي الله عنه and his aides did not like it, and he was the same Abdullah bin Masood رضي الله عنه who was the custodian of Kufa's public treasury and had quarrel with Saad bin Waqas رضي الله عنه and later on Hazrat Usman رضي الله عنه dismissed both. That was why they opposed Hazrat Usman's رضي الله عنه act of burning the older editions of the Quran. When Hazrat Ali رضي الله عنه went to Kufa, people came to him, and Abdullah bin Masood رضي الله عنه was first in them. And they termed it as a bad act of Hazrat Usman رضي الله عنه. But Hazrat Ali رضي الله عنه said, "If I were in place of Usman, I would do the same thing. You people have wrong opinion about Hazrat Usman رضي الله عنه. You say that he did burn Quran, tell me what about those who say that their recitation is better than others, and others claim themselves better. It is all defiance to Islam. If they are quarrelling now, then what will happen in future?" But Hazrat Ali رضي الله عنه could not satisfy Abdullah bin Masood رضي الله عنه and his supporters. When Hazrat Usman رضي الله عنه came to know about this argument, he sent a letter to Masood رضي الله عنه. He noted, "You term our stance as wrong, and consider yourself right, but remember, the Quran is a unique book and God is

one Who sent it; we all Mohajirs and Ansaar heard these verses from the Holy Prophet صلى الله عليه وسلم, so now there should be no different opinion about Quran.

By chance, Hazrat Usman رضي الله عنه was wearing ring of the Holy Prophet صلى الله عليه وسلم, inscribed "Mohammad al Rasol Allah." The Prophet صلى الله عليه وسلم used it as a stamp on letters, Hazrat Abubakar رضي الله عنه and Hazrat Omar رضي الله عنه also had the same ring. Arees is an outskirts of Madina two miles away from the city. A well was made for the people of Madina. Once Hazrat Usman رضي الله عنه was standing on that well, and tried to make reflection of his ring on the water, but the ring fell down accidentally. The entire water was brought out from the well in search of the ring, but it was not found. Those who were against Hazrat Usman رضي الله عنه made this incident an issue and unleashed a propaganda campaign against him.





In 33 AH a group started agitation against Hazrat Usman رضي الله عنه and leveled charges on him, for example the governorship of Saad bin Aas رضي الله عنه; dismissal of Waleed bin Aqba; governorship of Hazrat Usman's رضي الله عنه foster brother and such some other charges. This group was consisted of Maalik Ashtar, Aswad bin Yazeed, Alamq bin Qaies, Saasa, Abdullah bin Saba alias Ibne Soda, Sodaan

bin Hamraan (Hazrat Usman رضي الله عنه did flogged him on some crime), Umair bin Zaabi, and Kameel bin Ziad. These people wrote letters to others and instigated them to stand against Hazrat Usman رضي الله عنه. Hazrat Usman رضي الله عنه was informed about this insurgency. So he called his officials and briefed them about the situation, but they were also not agreed on one point. Hazrat Usman رضي الله عنه sent some people to the rebels to negotiate with them, but of no use. Hazrat Ali رضي الله عنه also tried to convince them and threatened them but they repeated the charges. After listening to their stance, Hazrat Ali رضي الله عنه returned to Hazrat Usman رضي الله عنه and told their thoughts. At last Hazrat Usman رضي الله عنه came out and made a speech, and also tendered an apology, but Rawaan bin Hukam interrupted him and said, "If you wish, then sword will decide between us. We did not say anything to you till today, but now you are crossing limits. Remember, we will bury you."



Hazrat Usman رضي الله عنه asked him to keep calm otherwise he would call his other people. On listening to this Marwaan kept calm, and Hazrat Usman رضي الله عنه came down from the pulpit and went to his home. But people remained engaged in arguments even after his departure.



Abdullah bin Saba alias Ibne Soda was a Jew. People of Mecca and Madina knew him as swindler so he could not deceive them and went to Basra, where he stayed with the tribe of Abd Qais. He got company of Saeed bin Aas, Ashter, Abuzenab, and Abumora, and such other elements gathered around him. He disseminated his poisonous thoughts among them and left for Syria, and then to Egypt. He was succeeded and people joined him in his intrigues. After that he informed his friends in other cities and towns and helped them in their evil designs. That was why Abdullah bin Saba was the first man who provoked people against Hazrat Usman . Besides, some other accusations against Hazrat Usman  were also leveled and these charges triggered agitation.

Likewise Saeed bin Aas was not misled by himself, he was hoodwinked by Ibne Saba, and people of Kufa and some Egyptians. There were some greedy and selfish people among them. It was the period when Saeed bin Aas was near to be dismissed from the governorship. When he used to sit in gatherings, such people came one by one and assembled there. Then one day all of them came together and admired him and in the last

said, "Do not you like to get capture some area near river Euphrates?" Afterward all said together that they felt the God was ready to bestow him that part of land. Among these people were Maalik Ashtar, Ibne Zihalba, Jandab, Saafa, Ibne Kawa, Kameel, and Omair bin Zabi who misleded him. But he asked them to go away, but they came again, then his father stopped them so they went back. After that people of Bano Asad came to Saeed and repeated the same, they also requested him to help them get rid of the caliph, but Saeed refused to do so, and said that he will not participate in any such movement. Some pious and good-natured people of Kufa informed Hazrat Usman رضي الله عنه all about it. Hazrat Usman رضي الله عنه asked them to send these miscreants to Kufa somehow. So these ten people were sent to Kufa. People of Kufa yet again informed Hazrat Usman رضي الله عنه about their departure. Hazrat Usman رضي الله عنه wrote to Ameer Ma'awia رضي الله عنه that some people were coming to you, and they want to create some mayhem. Beware of them, and watch if they come on the right path, forgive them, otherwise treat them as you wish. When these people reached to Ameer Ma'awia رضي الله عنه, they met him in privately. They were asked to stay in a church, named the Church of Mary. Hazrat Ma'awia رضي الله عنه stayed with them day and night, and one day said to them, "You people have accepted

Islam, but still behaving like non-Muslims. You taunt the people of Quresh, though Quresh taught you Islam and showed you the right path. So far we did not stop you, but never think that we will keep calm if you create turmoil and disorder. You have to refrain from such acts which will have far-reaching consequences for the forth coming generations. Your hearts are full of satanic suspicions, but God is the Great and the Mighty, and his order will prevail. You would be disrespected and humiliated, you were slaves of Persia. Islam honored you, now it is up to you to live with it or leave it. Those people had long discussions and in the end Hazrat Ameer Ma'awia ﷺ said, "Now you can go wherever you want to go, Allah will not benefit or hurt anyone by virtue of you, and you have left the right path of Allah, if want forgiveness then do goodness. When people will become prosperous and affluent, you will get your share. And never expect goodness if you are living in isolation. Now you can go wherever you want, I am writing to Caliph Hazrat Usman ﷺ about you. Then Hazrat Ma'awia ﷺ wrote a letter to Hazrat Usman ﷺ, "These people had come to me. They are neither intelligent, nor they have any association with the faith. Islam has thrown them considering them as a burden. These people do not care about Allah's liking or disliking

in any issue. They have made habit of quarreling. Allah will humiliate and debase them. Many of them know nothing except making noise.

After disappointment in Damascus, those miscreants decided not to go back to Kufa, but to the Jazeera (island) and from there to should move towards Syria and Iraq and convince people to revolt against Hazrat Usman رضي الله عنه. So they went to Jazeera from Damascus and met with Abdul Rehman bin Khalid bin Waleed رضي الله عنه. Abdul Rehman said, "I am son of Khalid bin Waleed رضي الله عنه to whom the entire non-Arab world stooped. I am son of that man who used to exterminate insurgents, if I call my friends and aides, they will cut you into pieces. He, who does not be won over politely, would be chastised. Whatever nonsense you had said in front of Ameer Ma'awia رضي الله عنه, must not be repeated before me. On listening to Abdul Rehman رضي الله عنه, they got scared and said, "Allah is our witness, and we ask forgiveness and will never break their promise." Later on Ashtar called on Hazrat Usman رضي الله عنه, and he (Hazrat Usman رضي الله عنه) not only forgave him, but also his friends and said, "Go, Allah bless you, and grant you power to do good deeds."



On the tenth year of Hazrat Usman's رضي الله عنه caliphate, Yazeed bin Qais was appointed as administrator of Umdaan. He was among those who wanted dismissal of Hazrat Usman رضي الله عنه. Abdullah bin Saba and such other elements started coming to him and started intrigues. They were also against Governor Saeed bin Waqas; hence Saeed bin Aas informed Hazrat Usman رضي الله عنه about it and offered to resign from his post. So Abu Mosa was appointed as new governor in place of Saeed bin Aas, but the miscreants did not stop and kept on hatching conspiracies.



A man Zoabi bin Haris of Kalab tribe used to hunt seal (a water animal) which is forbidden, When Zoabi came to Kufa, in those days Waleed bin Aqba was the governor of Kufa. Waleed detained him, so his tribe was annoyed with Waleed. They forced him to such extent that he had to release Zoabi. Afterward they went to Hazrat Usman رضي الله عنه and complained against him (Governor Waleed), but Hazrat Usman رضي الله عنه also arrested him again, because he used to hunt a forbidden animal. Zoabi died in prison and during his detention he wrote lyrics against Hazrat Usman رضي الله عنه and portrayed himself innocent and not guilty. His tribesmen started

propaganda with those lyrics against Hazrat Usman رضي الله عنه, and among them was son of Zoabi, Umair who played leading role. In fact Abdullah bin Saba was their leader and with him was Kameel bin Ziad. One day when both of them set off from Kufa to kill Hazrat Usman رضي الله عنه, on the way Umair bin Zoabi left Kameel bin Zaid and went to Madina and saw Hazrat Usman and assured him that he had no ill intention against him (Hazrat Usman رضي الله عنه). People of Madina asked Hazrat Usman رضي الله عنه to kill him, but he (Hazrat Usman رضي الله عنه) said, "Allah loves peace, although whatever he has claimed is contrary to the facts, yet I will not punish him." Then Hazrat Usman رضي الله عنه told him, "Whatever you told, if it is right, then you can go, I pardon you. If you want to kill me, by God you will never be happy; if you are true, Allah will bless you, and if you are a liar, then God will take revenge. Kameel bin Ziad and Umair bin Zoabi continued hatching their intrigues, even when pilgrims came from Iraq; they told all about Umair bin Zoabi. When Hazrat Usman رضي الله عنه came to know, Umair was also present there. Hazrat Usman رضي الله عنه ordered to execute him. Intelligence reports about Kameel bin Ziad were also proved true, he was summoned but he tried to run away. But he was caught by Aswad bin Hashim was also killed.



In 36 AH, there was a debate between Hazrat Ameer Ma'awia رضي الله عنه and Hazrat Abuzar Ghafari رضي الله عنه on the recitation of a Quranic verse. Both exchanged harsh words. Hazrat Ma'awia رضي الله عنه wrote a letter to Hazrat Usman رضي الله عنه that Abuzar Ghafari رضي الله عنه wanted turbulence in Syria. Hazrat Usman رضي الله عنه asked Ma'awia رضي الله عنه to send Abuzar Ghafari رضي الله عنه to Madina.

When Abuzar رضي الله عنه reached Madina from Syria, he asked permission to go to Rubza. After a brief discussion, Hazrat Usman رضي الله عنه gave him a camel with some money and a slave and permitted him to Rubza. After his arrival in Rabza, Abuzar رضي الله عنه built a mosque there. Hazrat Ma'awia رضي الله عنه also sent his family to Rabza. Actually Abuzar رضي الله عنه used to warn the people of Syria, "You collect money and wealth, but do not help poor and needy, so God will send you to hell and you will burn there." When he used to talk the same way before poor, they become emboldened and taunt the rich and wealthy people. No doubt, Abuzar رضي الله عنه was not wrong, but when there was a likelihood of clash, Ameer Ma'awia رضي الله عنه wrote to Hazrat Usman رضي الله عنه. But when Abuzar رضي الله عنه reached to Madina and saw the same situation as was in Syria then he said, "This society is disregarding the commandments of

you swear not to go without eating something after my burial. Therefore people ate the meal of mutton after the funeral of Abuzar ؓ. They said that it was blessing of God. Afterward these people brought her to Madina and handed over to Hazrat Usman ؓ. He took her to his home where she stayed with his family and said, "May Allah show mercy on him, if we knew we would go to his funeral." After Abuzar's ؓ death the mischief makers spread different stories and blamed Hazrat Usman ؓ, even though he was not responsible in this issue.



Abdullah bin Saba reached Egypt and started to provoke people and created in them anti-Arab feelings. People got themselves united with him. He offered them to discard Islam and turn to infidelity and they accepted it. Now he instigated them against governor Omro bin Aas, and this way complains against Omro bin Aas reached to Hazrat Usman ؓ. Hazrat Usman ؓ dismissed Omro bin Aas on behest of Egyptians and appointed Abdullah bin Saad as governor. Abne Saba wanted so, because Abdullah bin Saad was the foster brother of Hazrat Usman ؓ and people started blaming that Hazrat Usman ؓ was indulging in

nepotism and had appointed his relative.



Before the issue of Ibne Soda, it was very peaceful and quiet there. People were living in tranquility, Hazrat Usman ﷺ did everything to give people comfort, and he was very simple that people who come from outside did not recognize him as caliph.

He used to meet the people first, and people said that they never saw such good time ever before. Actually during his caliphate, there was no revolt except this uprising. People of other cities used to think seeing generosity of tribe Quresh that if the people are so good, then how would be their caliph. But with the arrival of Ibne Soda, the peaceful atmosphere of Madina was completely spoiled, and everything changed. The law and order situation marred the city, and people became his enemy.

In the beginning Hazrat Usman ﷺ was told that there is a growing trend among the people of Madina that have started indulging in pigeon flying and betting, and people remained busy all the time in such worthless customs. So Hazrat

Usman رضي الله عنه investigated and after receiving authentic evidences he ordered to destroy all pigeon flying these customs softly, then strongly, so these elements stood against him and when Ibne Soda uprising began, these people supported him rather than Hazrat Usman رضي الله عنه.



Hazrat Usman رضي الله عنه banished some mischief makers and rioters from Madina, people also opposed that decision, although Hazrat Usman gave example of the Holy Prophet صلى الله عليه وسلم who had also sent Hukam bin Abul Aas into exile, and when pardoned him, then recalled him. "Even the first and second caliphs (Hazrat Abubakar رضي الله عنه and Hazrat Omar رضي الله عنه) also banished people in their times, so if I did so, then what is new. I am seeing that situation is deteriorating from bad to worse day by day. Should I listen to you and show leniency and change unlawful to lawful. I abide by the laws of shariat, and afraid of God, so you should be afraid of God," said Hazrat Usman رضي الله عنه. But people were not satisfied with him. Muhammad bin Hozefa was an orphan and Hazrat Usman رضي الله عنه brought him up, and he also took charge of several other orphans before even his caliphate. When Hazrat Usman رضي الله عنه

became caliph, Muhammad bin Hozefa asked him for governorship. On listening to this Hazrat Usman ﷺ said, "My son, is it not enough that I brought you up. Now you are grown up, even then you are asking for the post of a governor. On listening to this reply, he asked permission to go out to get some work. Hazrat Usman ﷺ gave him permission and also gave him conveyance and other provisions. But when there was revolt in Egypt, he also joined the rebels.



Amaar bin Yasir and Abbas bin Atba quarreled over an issue. Hazrat Usman ﷺ punished both of them, so the children of Amaar and Atba became enemy of each other, but when the rebels attacked Hazrat Usman ﷺ, they were among rebels, as the aim of both was one that to take revenge from Hazrat Usman ﷺ.



People respected Muhammad bin Abubakar, because he was son of Hazrat Abubakar ﷺ, but this esteem made him greedy and arrogant, he used to consider others wealth as his own money. He made it his right to accumulate wealth. Therefore

Hazrat Usman رضي الله عنه asked him and reprimanded him, but he became more greedy and angry. When people besieged the house of Hazrat Usman رضي الله عنه to assassinate him, bin Abubakar was with them.



Now Abne Soda's influence was mounted and he started provoking people in various cities against Hazrat Usman رضي الله عنه, wherever he went he got himself mingled with people and said, "I am surprised on those who believed about return of Prophet Christ, but don't believe in Mohammad's صلى الله عليه وسلم return, although return of the Holy Prophet صلى الله عليه وسلم is for sure. Thousand of Prophets came and every Prophet had an administrator who fulfilled his will, so Hazrat Ali رضي الله عنه is the administrator of Prophet Mohammad صلى الله عليه وسلم. Those who do not believe in Mohammad's صلى الله عليه وسلم will and do not accept Hazrat Ali رضي الله عنه as his administrator will be unkind and ignorant. He who snatched Ali's رضي الله عنه right is Hazrat Usman رضي الله عنه, so you have to launch a strong movement, and abuse your rulers and get people with you for this mission.

Such message he spread in every city, even that now people started discussing about the return of the Holy Prophet صلى الله عليه وسلم. Even the people of Madina

also engaged in this debate, but whatever these miscreants wished, they did not revealed. There was confusion everywhere; people of Egypt said that whatever upheaval is going on in Madina, they have nothing to do with it, while the people of Madina said that they were immune from any revolt.



Anyway, people of Madina were worried hearing the reports of revolt and uprising. They reached to Hazrat Usman رضي الله عنه and asked to look into the matter. He accepted their proposal and sent Muhammad Bin Salma to Kufa, Usama bin Zaid to Basra, and Amaar bin Yasir to Egypt. The first two emissaries came with reports of peace and tranquility, but Amaar bin Yasir did not come back. About him the governor of Egypt informed Hazrat Usman رضي الله عنه that some rebels in Egypt made Amaar joined them. Among those insurgents were Ibne Soda, Khalid bin Maljam, Sodaan bin Hamraan, and Kaneez bin Bashir, and they wanted Amaar to second whatever they said. It means that the Holy Prophet صلى الله عليه وسلم will resurrect. They also tried to instigate him against Hazrat Usman رضي الله عنه by saying that the people of Madina were already with them.

"Now if you wish, then I will finish them," asked the governor from Hazrat Usman رضي الله عنه. But Hazrat Usman رضي الله عنه said in reply, "My brother, I do not want to kill them, God will revenge with Amaar and his friends as He wishes; do not disturb those who are obedient, let them lead a peaceful life." Hazrat Usman رضي الله عنه sent a letter to Amaar and said, "I warn you that if you defy, you will go to hell. I swear, no one of you can reduce my life or my food." In spite of Hazrat Usman leniency, people of Egypt wanted to kill Amaar and his friends, but Abdullah bin Saad stopped them and protected him and when he wanted to return to Madina, Hazrat Abdullah رضي الله عنه gave him provisions by the order of Hazrat Usman رضي الله عنه. Hazrat Usman رضي الله عنه reprimanded Ammar, "Oh weak man, are you angry with me just because I punished you and Aqba over quarreling, but why do you forget that I wanted to show you the path of goodness and also gave you gifts. You know that I have reserved everything for the ummat's deserving people, you were with me until you crossed the limits. But now you better go away because I cannot break my principles. So he went away and people of Madina also considered him bad. Meanwhile Hazrat Usman رضي الله عنه called his all governors and asked about those who were

involved in uprising. They opined to kill all of them, but Hazrat Usman رضي الله عنه again said that it was difficult to bring them back on the right path, but not impossible, and that method was only to show gentleness, "I would not discard this approach until I die."



After second day of this discussion, Ameer Ma'awia رضي الله عنه came to Hazrat Usman رضي الله عنه to get permission to leave and said, "Why don't you go with me to Syria where you will find such brave and faithful companions whom you had never seen before." On listening to this Hazrat Usman رضي الله عنه said, "I cannot leave the company of holy prophet, even at the cost of my neck." Then Ma'awia رضي الله عنه offered him to send a group of body guards who will provide you security everywhere. Hazrat Usman رضي الله عنه rejected the offer by saying that he was safe in the Prophet's صلى الله عليه وسلم neighborhood and he would depend on local Mohajirs and Ansaars. Then Hazrat Ma'awia رضي الله عنه said, "By God, you would be entrapped in a serious trouble or get killed." Hazrat Usman رضي الله عنه said, "God is with me and will help me." Thus Ameer Ma'awia رضي الله عنه left Madina for Syria.



After some time the miscreants and insurgents decided to go to Madina to ask from Hazrat Usman رضي الله عنه about the wishes and aspirations of people and what he had done for. Hazrat Usman رضي الله عنه sent two men Makhromi and Azhari to negotiate with them. They were advised to see why those people came there and what was their intention. Both went to them and asked about their wish, they told about their intention. Then Makhromi and Azhari asked, "Whether or not they had people of Madina with them?" "Yes only three," they replied.

"What will you do to fulfill your wish?" They replied "first of all we would tell Hazrat Usman about people's wishes and will go back and tell our own people that Hazrat Usman did refuse to fulfill their wishes, then we would come from our homes to Madina as pilgrims and besiege Hazrat Usman رضي الله عنه, and if needed we will kill him." When these two men came to Hazrat Usman رضي الله عنه and told about their intentions, Hazrat Usman رضي الله عنه smiled and said, "Allah, show them righteous path not that of revolt." Then he further asked what happened to Amaar, who blamed me like Abas bin Atba, and what happened to Muhammad bin Abubakar and

what right he is demanding for. And what happened to Ibne Sara who is with rebels."

After this talk, he called the Egyptians and Kufis, and following the Friday call for prayer, they got seated near him. When the companions of Prophet Muhammad صلى الله عليه وسلم entered into the mosque, they surrounded them. Hazrat Usman رضي الله عنه seated on pulpit and after praising God, he discussed about the circumstances he was facing and informed about the enemies intention. Two people stood up and advised Hazrat Usman رضي الله عنه to kill those miscreants. Other people of Madina also suggested the same, and argued that he who claims himself imam in his own interest or of anyone else, should be condemned and killed at once. After that a saying of Hazrat Omar رضي الله عنه was told to the people that the leadership of some one is not lawful on you, except whom you chose with consensus. Hazrat Usman رضي الله عنه said that he did forgive them and promised to fulfill their rightful demands. Some of them tried to make use of the religious issue and said that Hazrat Usman رضي الله عنه offered complete prayers during Hajj instead of Qasar (half prayers as concession granted to travelers). Hazrat Usman رضي الله عنه said that his family lived nearby, so he offered full prayer. On listening

to this people could not say anything else, and then they blamed that Hazrat Usman ﷺ took their share. Hazrat Usman ﷺ replied, "Swear upon God, I did not take anything except what I had already. But I gave people of Madina permit my officers to take a single grain. However, you can cut charity which you give for people of Madina. As far as my wealth is concerned, remember before accepting Islam, I was the richest man and nobody had more camels, horses, goats, than me, but now I have only two camels, and these two camels I have reserved for Hajj." On listening to this people said that they admit it, but tell why did you collect all the editions of holy Quran and burn them except one. Hazrat Usman ﷺ said, "Allah, Who is one, sent Quran, why it should not be the one, and why there should be difference in the Quran?"

On listening to this reply, they asked that why did he give unlawful concession to some particular people, and to substantiate they cited an example. Hazrat Usman ﷺ said that the Holy Prophet Muhammad ﷺ also granted this concession. They further asked, "Why did you permit people to get work from the slaves who were liberated?" Hazrat Usman ﷺ said, "You better ask those people who asked slaves to work, or ask those slaves who

worked with their own will. However, I did up to this only, but did the Holy Prophet صلی اللہ علیہ وسلم not ask his slave Usama bin Zaid رضي الله عنه to work even after granting him freedom." People agreed with Hazrat Usman's رضي الله عنه explanations, and then Hazrat Usman رضي الله عنه asked all of them, "You blame people for the work which they never did; you had objection on the appointment of Abdullah bin Masood رضي الله عنه as Governor of Egypt, if truth be told I gave him his due right. Did Hazrat Abubakar رضي الله عنه and Hazrat Omar رضي الله عنه not do like that; moreover whatever was granted to him, if there was any objection, it was taken back, so that no one may create unrest, although it was his right? Was it not so?"

People agreed on it, and then Hazrat Usman رضي الله عنه said that he loved his family and used to give them the gifts and charity, but whatever he had given, it was from his own money. And he also advised them to give others their rights. He also said that he gave charity more than anybody in times of the Holy Prophet صلی اللہ علیہ وسلم and times of Abubakar رضي الله عنه, just because he wished betterment and welfare of the Muslims.

Hazrat Usman رضي الله عنه asked the Egyptians what he received from them except fifth share of the booty. "Tell me who gave such gifts to you except me,"

asked Hazrat Usman رضي الله عنه, "I neither spend a single penny from the public treasury, nor allowed anyone to spend, whatever I eat, I take from my own wealth. People again raised yet another objection that why he distributed the conquered land only among the conquerors, though Mohajirs and Ansaars also had rights.

Hazrat Usman رضي الله عنه said, "Those conquerors who started living in the conquered lands were allotted the same lands as it was their right, and those who returned to their families, they brought their own right here; I cannot do anything, it was their fate; tell me, what was in my hand, and what did I get from this deal." When the debate was over, they asked for permission to leave Madina, Hazrat Usman رضي الله عنه gave them lots of goods and bid goodbye. He also gave them written He also said to people of Madina, "You can see that I have two camels for my conveyance, I also told them to reduce charity for Madina if they wish. Now you thousands of people, whatever you get to eat, say thanks to God."

Hazrat Usman رضي الله عنه wrote a few letters to the people of Egypt and advised them with the verses of the Holy Quran, and asked them not to involve in

uprising and insurgency, and if they do not refrain from their activities, then it would have a negative affect on the entire Muslim world and they (Muslims) will never come together under one flag, but people did not take notice. Consequently, the same thing happened what Hazrat Usman رضي الله عنه was foreseeing. After his martyrdom, Muslims were divided in sects and groups and never gathered on one platform.



In month of Shawal of 35AH people of Egypt set off for Madina to protest against Hazrat Usman رضي الله عنه. There were four leaders of these four groups. They were nearly 600, and according to some accounts they were 1000 in numbers. Abdul Rehman bin Adees, Kanana bin Bashar, Soddan bin Hamraan and Qeetar bin Khaleen and Ghafqi bin Harab were leaders of these four groups, but they did not tell people that they were going to fight against Hazrat Usman رضي الله عنه. They left their homes like pilgrims, and Ibne Soda was also with them.



Similarly the people of Basra also came out in four groups and their leaders were Hakeem bin Jabla,

Zaree bin Ubad, Bashreen Sharee, Alhatam bin Zabiha, and Mehrish bin Abdomro, and chief was Herqas bin Zaher. They were also equal to Egyptians in numbers, but on their way people joined them.



People of Kufa also made four groups and Zaid bin Sohaan, Ashtar Nakhi, Ziad bin Nasar, and Abdulah bin Asam were their leaders, and Omro bin Asam was the chief. They were also equal to Egyptians, and when those three groups reached three miles away from Madina, they joined together. Zayad bin Nasar and Abdulah bin Oman were from Egypt and Basra respectively. They advised them not to hurry and do not allow anyone to make hurry, "as if people of Madina are unaware of our intention, they will help us. And if they come to know that we are going to fight, they will resist, so we should attack without warning." So they moved forward, on their way to Madina they happened to meet the wives of the Holy Prophet ﷺ, Hazrat Talha رضي الله عنه, Hazrat Ali رضي الله عنه and Hazrat Zubair رضي الله عنه. When they asked why they came to Madina, they replied that they came to perform Hajj. "We are going Mecca for Hajj, here we want

to talk with Hazrat Usman رضي الله عنه about his governors, we have no other intention and we want permission for our friends to enter into Madina."

These people did not give straight answer, but assured that there would be nothing wrong. Then some of the people of Egypt went to Hazrat Ali رضي الله عنه, others from Basra went to Hazrat Talha رضي الله عنه, whereas people of Kufa contacted Hazrat Zubair رضي الله عنه and assured them at different places their allegiance, and said that if they promise to help in dismissing Hazrat Usman رضي الله عنه, they will make them caliph. When Egyptians said this to Ali رضي الله عنه, he was wearing light dress, but sword was hanging on beside him.

And at that time he was at town of Ahja Alzarib. Hazrat Ali رضي الله عنه realized their intention and sent Hazrat Hasan رضي الله عنه to Hazrat Usman رضي الله عنه immediately, and rebuked these people by saying that the companions of the Holy Prophet صلى الله عليه وسلم knew that the Holy Prophet صلى الله عليه وسلم in his life condemned the armies who would stay near Zeroh, Zekhasht and Aous, however whatever you want to say, go to Hazrat Usman رضي الله عنه and tell him.



Hazrat Talha رضي الله عنه was behind Hazrat Ali رضي الله عنه at some

distance, when the people of Basra came to him, he sent his both sons to Hazrat Usman رضي الله عنه. People of Basra also offered him the caliphate; he also reprimanded them and gave the same answer like that of Hazrat Ali رضي الله عنه. When Kufis came to Hazrat Zubair رضي الله عنه, he also sent his son to Hazrat Usman رضي الله عنه. Kufis gave him salam and offered him the caliphate, he also scolded them like Hazrat Talha رضي الله عنه and Hazrat Ali رضي الله عنه. After meetings with three companions, they were disappointed and pretended as they were going back, but after going three miles they came back. When the people of Madina woke up in the morning, they heard the slogans of Allah-o-Akbar. Then the people of Madina came to know that the insurgents had entered into the city of Madina. Therefore, they went to the insurgents at once and tried to persuade, and some people cordoned off Hazrat Usman's رضي الله عنه house to guard him from any attack. When people reached to Hazrat Usman رضي الله عنه, they found him very cool and calm. Hazrat Ali رضي الله عنه, Hazrat Talha رضي الله عنه, Hazrat Zubair رضي الله عنه went to these contingents and asked about their return. They said that they came to help their friends and will remain there for some time.

Hazrat Ali رضي الله عنه asked people of Kufa and Basra that

how they came to know that people of Egypt were coming to Madina. "Swear upon God, it never happened before in Madina," said Hazrat Ali رضي الله عنه. They said, "You people made Madina like this with your wish, otherwise we don not want Hazrat Usman رضي الله عنه as caliph, and will dismiss him. You people still offer prayer behind him and he offers with you." When Hazrat Ali رضي الله عنه found them adamant and determined, he came back in disappointment. Hazrat Usman رضي الله عنه sent them a written message. "After the prayers of Allah, I would say that Allah did send Muhammad صلى الله عليه وسلم as Messenger of Good news and warning; and the Holy Prophet صلى الله عليه وسلم gave us the message of God and passed away; he made us his followers and left the book of God in which we are told about lawful and unlawful and about everything; after the Prophet صلى الله عليه وسلم those were elected as caliphs who were very popular among people; then Hazrat Omar رضي الله عنه was chosen; after him I was called in an assembly, and I was unaware that I would be elected as the new caliph; neither I asked someone to nominate me, nor I asked for any help; but when I was elected by majority of the people, I obeyed orders of Allah and tried my best to follow in the footsteps of Hazrat Abubakar رضي الله عنه and Hazrat Omer رضي الله عنه; I did not give

someone my personal orders; now you tell what happened that people started talking against me and my family; tell me why all these allegations of nepotism, conspiracies and illegal demand are being raised; we are being blamed which are contrary to our wishes and intentions; now the insurgents have reached to Madina. And the people of Madina are those who fought along with us in the battle of Ohad, and they are still with us.



When these reports reached to the others in Madina, Syria, Kufa and Basra who were followers and supporters of Hazrat Usman رضي الله عنه, they started processions in their cities and chanting slogans loudly in his favor. "People, day of goodness has arrived, tomorrow will be day of bad, go to yours Caliph and save him," said supporters of Hazrat Usman رضي الله عنه. So numerous people from Syria, Kufa and Basra started arriving to Madina, and when they reached near the mosque Nabwi, Hazrat Usman رضي الله عنه came out of his home and offered prayer with them. The rebels were also intermingled in the gathering. Hazrat Usman رضي الله عنه went to the pulpit and said, "Listen to me oh war mongers, Allah, Allah, swear upon God, people of Madina know

that Prophet Mohammad صلى الله عليه وسلم condemned you as mischievous, I am the one who swap bad deeds with good deeds, so I will not put right faults with something else except goodness. On listening to this Muhammad bin Muslima stood up and endorsed the Prophet's صلى الله عليه وسلم saying. But Hakeem bin Jalba forced him to sit. After that Zaid bin Sabit also supported Muslima, but Muhammad bin Abi Qashria came from last row and asked him to sit by saying, "Leave, the whole nation in one in demand." On listening to this people surrounded the rebels, and expelled them from the mosque. Then the people cordoned off Hazrat Usman رضي الله عنه, who was almost faint, he got down from pulpit and people took him to his home. In Madina nobody offered food to people of Egypt except Muhammad bin Abubakar, Muhammad bin Hozefa, and Amaar bin Yasir. There was possibility that people of Madina start fighting with rebels, and among them were Saad bin Maalik رضي الله عنه, Abu Huraira رضي الله عنه, Ziad bin Sabit رضي الله عنه, Hasan bin Ali رضي الله عنه was in the frontine but Hazrat Usman رضي الله عنه stopped them and advised to go to their homes.

Then Hazrat Ali رضي الله عنه, Hazrat Talha رضي الله عنه and Hazrat Zubair رضي الله عنه came to him one by one, and promised to help him then went back. Meanwhile Hazrat

Usman offered prayers in the mosque for three days, but later on the rebels stopped him and the rebel leader Ghafqi led prayer for them. At that time rebels blockaded Hazrat Usman's house for 40 days, and those who objected on this act were killed. Even the rebels stopped water for Hazrat Usman. Hazrat Ali reprimanded the rebels and asked them to go back, but they did not mind him.

At last, Hazrat Ali asked Hazrat Usman that he was in his favour because of his determination and patience. Hazrat Usman appointed Hazrat Ali the in-charge of public treasury, who opened the public treasury and whatever was present he distributed all among the people of Madina. When public treasury was being distributed, everyone who used to sit with Hazrat Talha left him alone except one man. This is true that money makes the mare go.



When the companions of Prophet Mohammad saw that the insurgents did not heed to them, they came back, then Hazrat Usman wrote a letter to his officers:

"Order of Allah will prevail; these people turned

their face from Islam, and discarded the tenets of Islam. If they live, they will see what had they done. We again and again argued with them, tendered apology, but they did not care and started spilling blood in Madina. They stopped us from offering prayer in the mosque, and they started quarreling for nothing. When they found no argument to talk, they started killing. They are not agreed to less than my dismissal. These things are devilish, and it seems that they do not need a caliph. Therefore, take some calculated steps to foil this revolt; if it is not done today, then it would not be resolved in future."



When Ameer Ma'awia رضي الله عنه received this letter, he stood up and said, "Allah helps the truth, those who are with truth, Allah is with them. Go to the caliph, give him respect, Allah will give you respect and will help you. Do not misbehave with him; otherwise Allah will impose on you any stranger."

The governor of Basra also said to his people to go and help the Caliph, and save his rule away from anarchy, as enemy of God and Muslims attacked him. "If you will not deal with this insurgency, you

will be a sinner, and if you reached to Hazrat Usman before others, Allah will reward you," he further added.

Abu Mosa Ashari رضي الله عنه addressed the people, "Allah assigned you duty to protect your faith, and the caliph is the custodian of faith; try to understand that caliph should not be insulted otherwise there will be destruction. So people came out of their homes and set off for Madina. There were some good people among the insurgents who were brought with cheating; they left the insurgents after seeing the situation and returned to their hometowns. But such people were very, and the miscreants also heard news about the people who were coming from various cities to help the caliph, so they engaged in atrocities and excesses.

They punished all those who objected to their high-handedness. When Hazrat Usman رضي الله عنه opened the door of his house, he heard Abu Huraira's رضي الله عنه voice. He was saying to the miscreants, "People, it would be better not to indulge in bloodshed." Kaseer bin Salat came to Madina and reached to Hazrat Usman رضي الله عنه. The rebels did not stop those who wanted to meet Hazrat Usman رضي الله عنه, Kaseer bin Salat advised Hazrat Usman رضي الله عنه, "You better go in

front of them; they refrain from doing what they want to do by seeing you. In reply Hazrat Usman رضي الله عنه said, "Kaseer, I saw a dream last night that I met the Holy Prophet صلى الله عليه وسلم, and Hazrat Abubakar رضي الله عنه and Hazrat Omer رضي الله عنه were also present there. The Prophet said to me, "Usman رضي الله عنه, you showed patience, but Muslims did not understand your fortitude, they will kill you, so come to us to break your fast." After saying these words Hazrat Usman رضي الله عنه said, "Kaseer, one day the Sun will not rise on me, and that day is today, as Holy Prophet صلى الله عليه وسلم told me, and I am not a man of this world any longer. That day Hazrat Usman رضي الله عنه was fasting.



Hazrat Abu Hurera رضي الله عنه, Hazrat Zaid bin Sabit رضي الله عنه, Hazrat Saad bin Malik رضي الله عنه came to Hazrat Usman رضي الله عنه with weapons and asked his permission to fight with rebels, but he did not permit and said, "You better go back because you understand right and wrong. Cover your swords and refrain from bloodshed." They again strongly requested him for permission to fight with rebels, but he said, "So what will happen, do not you know what is going on these days, I can foresee today and tomorrow,

therefore leave me alone." He was of the opinion that there will be more bloodshed and it will be all useless. And it will increase and more and more people will gather here. Hazrat Usman ﷺ faced injustice and cruelty, but remained patient and calm, and set an example. If he wanted he could have permitted people to fight against the rebels, but he showed restraint.



When the rebels saw that people came to Hazrat Usman ﷺ again and again from Madina to get permission from him to fight, they deployed watchmen at the houses of the senior companions, and Hazrat Ali ﷺ, Hazrat Talha ﷺ, and Hazrat Zubair ﷺ were among them. When people saw that it was difficult for them to reach to Hazrat Usman ﷺ, they sent their sons. First of all Hazrat Hasan ﷺ managed to reach somehow and asked him, "Was it right order which you gave to us?" Hazrat Usman ﷺ replied, "My dear nephew, whatever you heard is right and it was my order, as whatever I liked for myself I chose for you." After saying this, he recited a verse of Holy Quran, "Oh Prophet ﷺ, be patient, your patience is for Allah, do not worry about those who cheat you."

Then he said, "I trust in your truthfulness and help, but I also stopped others from fighting." After him came Noman bin Bashir رضي الله عنه, Abdulah bin Zubair رضي الله عنه, Mohammad bin Talha رضي الله عنه, and Abual Hasham رضي الله عنه one after another, but he gave same reply to all of them, what he said to Hazrat Hasan رضي الله عنه. Hazrat Nafea met with Abu Qasim at bank and asked, "Tell me about Hazrat Usman رضي الله عنه?" He replied that he heard from Abdullah bin Omar رضي الله عنه that Hazrat Usman رضي الله عنه called him but when he reached to his home, rebels surrounded his residence and Hazrat Usman رضي الله عنه were trying to calm down the people and stopping them from fighting, while rebels were demanding his dismissal, otherwise he would be killed. After that Abdullah bin Omar رضي الله عنه asked him what objection they had against you. He replied that just because of his patience and endurance, he did not like to do injustice with them, nor he avoided negotiations with them on their demands and objections. "But they insisted on my dismissal, and were not ready to compromise on less than that, though I know that I am on right." On listening to him, Abdullah bin Omar رضي الله عنه said, "Hazrat Usman رضي الله عنه really looked upon God; he is giving a great sacrifice for Allah's religion." It meant that he was not allowing

bloodshed just for the sake of his life.



When Hazrat Usman ﷺ was stopped from leading prayers in the mosque, and the rebel leader of Egyptians started leading prayer, people of Madina avoided to offer prayer behind him. But Hazrat Usman ﷺ opined that if you listen to call for prayer, you will have to accept it, because if you leave congregation prayers to show allegiance to me, you would be punished, or you will have to ask forgiveness. Then he said offering prayer is the best act, and if rebels do this act, you better join them for this act.



When rebels surrounded him, one day he came in front of the rebels and said, "Listen people, do not kill me, if you kill me, then you will not be able to offer prayer together, and nor dine together." Once Hazrat Usman ﷺ looked outside from his courtyard and asked,

"For God sake, tell me if Talha is present among you?" People said that he was there. Then Hazrat Usman ﷺ said, "Talha ﷺ do not you remember

when the Holy Prophet صلى الله عليه وسلم made Mohajirs and Ansaar brothers of one another, and you and I were brothers." Talha replied, "By God, you are true, I am witness of the incident."



One day Hazrat Usman رضي الله عنه called Hazrat Ali رضي الله عنه, Hazrat Talha رضي الله عنه, Hazrat Zubair رضي الله عنه and other senior companions, and they all reached there somehow. Then he asked them, "Did not you hear when the Holy Prophet صلى الله عليه وسلم said he who buy this piece of land to for the mosque will go to heaven; he will get his reward in the world and also in the life hereafter." On listening to this I bought that piece of land for twenty thousands dirhams and made it part of the mosque Nabwi; is it not true?" All companions said, "By God, it is true." The rebels also witnessed, but said that now you are changed. Then Hazrat Usman رضي الله عنه said to the companions, "I ask you to confirm by swearing God, did not you hear the Prophet saying, he who gave weapons for the troops of Usra, will get heaven; I gave lots of weapon to the soldiers, and there was no shortage of weapons for even a single soldier." All companions said loudly, "Swear upon God, you are true." The rebels also said yes, but added that now

you are changed. Then Hazrat Usman ﷺ asked the companions, "Did not you hear when Prophet ﷺ said that he who would buy the well of Roma and donate to the Muslims will go to the heaven, I am the person who bought that well and offered to the Muslims." The companions again said yes, but the rebels maintained that he is changed now. On listening to that Hazrat Usman ﷺ said, "Alas, no one can say like this that the one who did all this is changed now." Then he said to the companions that whatever they said today will say to you tomorrow. When rebels turned hostile to Hazrat Ali, he also like Hazrat Usman ﷺ reminded them about his good deeds, but rebels replied in the same words that you were right but now are changed. When Hazrat Ali ﷺ was martyred he said "I am not killed today, I was killed the day when Hazrat Usman ﷺ was martyred."



The siege of Hazrat Usman's ﷺ home continued for 40 days, and rebels came 30 days ahead of that siege. When 18 days of the blockade passed, rebels came to know that people were coming from all over the country to help him, so they tightened the blockade, even now water was

denied to Hazrat Usman رضي الله عنه. And if some one tried to go to Hazrat Usman رضي الله عنه, they asked the purpose of visit, and if he did not tell they used to pelt stone at him to return, and chased him up to his home. Al Hazam was the neighbour of Hazrat Usman رضي الله عنه, so he sent Hazam to Hazrat Ali رضي الله عنه to let him know that the rebels had stopped water for Hazrat Usman رضي الله عنه. Similarly he sent messages to Hazrat Talha رضي الله عنه, Hazrat Zubair رضي الله عنه, -and the Umul-Momaneen (wives of Holy Prophet صلى الله عليه وسلم) to send water for him. Hazrat Ali رضي الله عنه was the first among them who reached to him first. He came at nighttime but rebels also saw him. Hazrat Ali رضي الله عنه asked them to allow water and food for Hazrat Usman رضي الله عنه. "You claim yourself acting like Muslims, the non-Muslims of Persia and Rome are better than you who provide food, water and other facilities to their prisoners. Does Usman رضي الله عنه stop you for anything that you think his blockade lawful and his killing lawful?" The rebels replied to Hazrat Ali رضي الله عنه that neither they want to give any facility nor food and water. Hazrat Ali رضي الله عنه brought his turban wet, when he saw that rebels were not agree for anything, he ran towards Hazrat Usman's رضي الله عنه home and threw his turban into his house. Actually he wanted Hazrat Usman رضي الله عنه to at least get some

drops of water from the wet turban. Likewise, some other people and the wives of the Holy Prophet ﷺ brought food and water, but they were failed and went back. Hazrat Ume Habibaؓ came with a mule loaded with food, but when she reached near the Hazrat Usman's ﷺ home, one of the rebels cut the reins of the mule with his sword. Her animal got frightened and she was near to fall when some people took her back to her home.

When Hazrat Aishaؓ came out to go to Hazrat Usman ﷺ to offer him food and water, she met his brother Mohammad bin Abubakar on the way and censured him. She asked him why did he forget all about the status of Hazrat Usman ﷺ, and moved ahead, but the rebels did not give her way too.



When Hazrat Talhaؓ and Hazrat Zubairؓ came to know about Hazrat Aliؓ, Hazrat Ome Habibaؓ and Hazrat Aisha's ﷺ incidents, they confined themselves to their homes, only Hazrat Usman's ﷺ neighbour, Al Hazam used to provide him some foods secretly at night. One day Hazrat Usman ﷺ tried to talk to the people from a small window, and found Abdullah bin Abbasؓ in front, Hazrat Usman ﷺ said to him to go away, however

Abdullah رضي الله عنه remained there at his door and said that he would like to fight more than to perform Hajj. But Hazrat Usman رضي الله عنه forbade him strongly from fighting, so he was forced to go back.

Hazrat Usman رضي الله عنه said to the insurgents, "Do not anything in my opposition that you may face same misery which was inflicted on the people of Prophet Houd or on the people of Prophet Noah and the time of Prophet Loot is not far from you. Instead of the rebeles' atrocities, injustice, violence and willingness to spill blood, Hazrat Usman used to pray for them, "Allah, in spite of their bad intentions, save them from pain and misery which people of the past suffered before."



Hazrat Abu Hurera رضي الله عنه came to Hazrat Usman رضي الله عنه and said, "If you wish we were ready to fight with the rebels." On listening to this Hazrat Usman رضي الله عنه said, "Abu Hurera رضي الله عنه, do you wish that all will be killed, but I do not wish so." Abu Hurera رضي الله عنه went back. Like him so many other people came one after another and asked permission to fight with the rebels, but he said to everybody that he did not want bloodshed. Although there were seven

hundreds men around him including valiant and brave Abdullah bin Omar رضي الله عنه, Hasan bin Ali رضي الله عنه and Abdullah bin Zubair رضي الله عنه, had he permitted them to fight, they could overcome the rebels. But he did not allow them to fight, Hazrat Usman رضي الله عنه looked from his window and merely said that people do not kill me because if you kill me then you would not be able to offer prayers together, nor will fight with enemy together.



On 40th day of the blockade, the rebels tried to smash the door of his residence, there were standing Hazrat Imam Hasan رضي الله عنه, Abdulah bin Zubair رضي الله عنه, Mohammad bin Talha رضي الله عنه, Marwaan bin Hukam رضي الله عنه, Saeed bin Aas رضي الله عنه, and sons of other companions. They all stopped them and got ready to fight. On seeing this Hazrat Usman رضي الله عنه asked them to stop and said, "Oh people, if you think my help and support is lawful, then there should be no bloodshed." Then he opened the door and came with his sword and shield. When the rebels saw that he asked his supporters not to fight, they also moved back. When his supporters stopped themselves, he said them, "If you wish to come in, you are allowed or go to your homes." Then he

entered into his home, Ansaar also came in with him, and the door was closed and the people of Egypt were left outside.



In those days, reciting Holy Quran was Hazrat Usman's رضي الله عنه preferred practice, and when he offers prayers, Holy Quran remained near him. After offering prayers, he recites the Quran. A few Ansaar were flanked by his door and the rebels. They did not allow rebels to come in, so the rebels felt that they could not intrude in, they brought fire and tried to burn the door. The fire cracked the door and the adjacent wall. The bricks of terrace started falling from the door with loud noise. Hazrat Usman رضي الله عنه and other were offering prayer that time, so after the prayers they started to watch out the door so that enemy may not come in.

Hazrat Usman رضي الله عنه had opened the book of Holy Quran and he looked over the verse of Sura Taha. People did not know why he looked over that particular verse. Then he started reciting other verses, and when people came and told that non-Muslims had gathered to fight with you, be mindful of them. But his faith grew stronger and he

said, "Allah is enough for us and He knows better." A man was standing beside him, Hazrat Usman رضي الله عنه told him that the "Holy Prophet صلى الله عليه وسلم took my oath to show patience and restraint, and I am fulfilling that commitment. Those who want to burn the door will face wrath of Allah." Then he forbade people from fighting and ordered to go out. First of all Hazrat Imam Hasan رضي الله عنه went out saying that the faith of the rebels is not my faith, nor I am from them. After him, Mohammad bin Talha رضي الله عنه went out saying that "I am son of the man who helped the Holy Prophet صلى الله عليه وسلم in Ohad and defeated enemy in spite of the fact that they were more in numbers. Then Saeed bin Aas رضي الله عنه went out saying, "we showed patience till morning while death was peeping into the house, we are ready to fight with everyone except Usman رضي الله عنه with our own swords, our one hit is enough for enemy and death is near."

Abdullah bin Zubair رضي الله عنه came out in the last, he had the will of Hazrat Usman رضي الله عنه for his father (Zubair) and an order that was to send home all people of Madina at once who were standing outside his house. Abdullah bin Zubair رضي الله عنه who came out in the end heard Hazrat Usman رضي الله عنه saying, "Allah, he who obeyed me, I advise him to have fear of Allah; Obey Allah, and ask for help from him; stick to

faith till death, avoid greediness, and consider that Allah is enough for him."

Listen people of God, Allah granted me ability to give argument on every deed; I give argument on my every act bestowed by God. I do not give my orders but ordains of Allah; I consider His religion and His creatures better than me." After that he said, "Oh Allah, I worship you, and ask your help, if I give them pain without your order, then they would not find place in world or in life hereafter; I would remove them and their name from world, they would not get time to say sorry on their deeds, only coming generations would say sorry and learn lesson." After sometime Abu Hurera ﷺ came there, and the enemies were surprised to see his fortitude. At last rebels started fighting and killing. Abu Hurera ﷺ stood in front of them and said that he would be happy to fight that day. The Marwaan came and called rebels to fight one by one. So a man from the tribe of Lees came out to fight. Marwaan attacked on his legs, and he hit on Marwaan's neck. Both of them were seriously injured, and their friends pulled them back. After that Mughera bin Akhnas challenged that if there was some brave, he should come to fight.

Lees move forward to kill, Hazrat Usman رضي الله عنه asked him who was he. He said that he belonged to Bani Lees. Hazrat Usman رضي الله عنه said was he not his supporter? He asked, "How?" Hazrat Usman رضي الله عنه said, "Did not the Holy Prophet صلى الله عليه وسلم said that one day you would protect so and so?"

He said yes and went back. After that a man from tribe Quresh came forward and said, "Usman رضي الله عنه I am your killer." Hazrat Usman رضي الله عنه asked from where he has come? He said, "Quresh." Hazrat Usman رضي الله عنه said that he would not be able to kill him. He asked "why?" "Because the Holy Prophet صلى الله عليه وسلم did pray to God for emancipation of your tribe, so you cannot kill anyone unlawfully." On listening to this that man abandoned his friends. Meanwhile, Abdullah bin Salam was unaware about what was going on inside, and was trying to keep the rebels away from Hazrat Usman رضي الله عنه. He was saying loudly, "Listen, do not wish sword of Allah over your heads, if you kill him, sword of Allah will always shine over your heads. It is the same city where angels used to thronged; if you kill him, then think that no angel will come here again." On listening to him, rebels said "Oh son of a Jewish woman, what do you think of yourself?" These derogatory remarks saddened Abdullah bin Salam, and went

from there.

Among those who came to kill Hazrat Usman them was Muhammad bin Abubakar too. When he came to kill Hazrat Usman, he said, "Alas on you, are you showing your anger on God, I only did that I gave to the right person his due right and took it from you." It is reported that Muhammad bin Abubakar moved forward and caught Hazrat Usman's رضي الله عنه beard and he was near to kill him with dagger. Hazrat Usman رضي الله عنه said, "If today your father were alive, then you would respect my beard." To listen this, he went back."

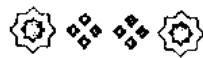


When rebels entered in his home and encircled Hazrat Usman رضي الله عنه, Kanana bin Bashr moved ahead with dagger and hit on Hazrat Usman's رضي الله عنه forehead. He was the first man who attacked Hazrat Usman رضي الله عنه, and the attack was so severe that Hazrat Usman رضي الله عنه straightened his position. Then he hit on the chest, whereas Sodaan bin Hamraan attacked him from the other side. When they entered into the house, Hazrat Usman رضي الله عنه was reciting the Holy Quran, his blood spilt on the book of Quran. After Sodaan's attack, Omro bin Alhaq climbed on his chest when Hazrat Usman رضي الله عنه was taking his last

breathes. On the first attack of Kanan bin Bashr, Hazrat Usman رضي الله عنه said, "Bismillah, I always trusted in God." And when his beard got wet with blood, and drops started falling on the Holy Quran slowly, and when they attacked on his chest from both sides, Hazrat Usman رضي الله عنه uttered these words, "Subhan Allah al-Azeem." He kept on reciting the holy Quran and the blood was falling on the Quran and then at last blood stopped falling on the verse of the Quran: "Allah is Enough for you to fight with enemy, and he is the Listener and Omniscient." With this verse, Hazrat Usman رضي الله عنه closed the book of the Quran, and the mischievous rebels killed him together. They killed a person used to worship at night, and used to show mercy on others, and used to give food to destitutes. During this episode, whoever moved ahead to help Hazrat Usman رضي الله عنه, Sodaan bin Hamraan killed him. One of his slaves was killed by Qateera, afterward rebels robed everything from his home and snatched ornaments from the women. When a man named Kulsoom Tajibi snatched ornaments of Hazrat Naila رضي الله عنها (wife of Hazrat Usman رضي الله عنه), she said in crying that she was sorry on woman who bore Kulsoom. One of Hazrat Usman's رضي الله عنه slaves attacked Kulsoom, but was killed by him. Kulsoom

also killed the last slave. Those rebels who were present at home were shouting loudly, "Robe the Public Treasury." When the officials of the public treasury heard these voices, they were very sad, some of them were crying but some people (miscreants) were happy. At last public treasury was robbed and only two empty bags were left. According to the chronicles, after killing Hazrat Usman ﷺ rebels tried to cut behead him, but his wife Naila ﷺ and Omul Banin fell on him, then Abdul Rehman bin Adees said leave it. However Omair bin Zabi moved and cut one more his rib and said, "It was revenge of that when he (Hazrat Usman ﷺ) arrested my father who died in prison."

May God condemned all those who assassinated him, and to all those were partners in the assassination.



One day before his death Hazrat Usman ﷺ told men who were present beside him that he saw the Holy Prophet ﷺ in dream, and the Prophet ﷺ said, "Usman ﷺ, break fast with us tomorrow." Hazrat Usman ﷺ was killed before the prayers of Asar on Friday, 19th of Zil Hajja 35AH. He was 84 years old. When he was killed, there were hue and

cry in his house, one man asked them to keep calm and said, "Do you consider his killing lawful, but not his money?" On listening to this, rebels plundered his everything.



Hazrat Usman رضي الله عنه was buried near the Jant-ul-Baqeh. After his martyrdom, all his murderers were targeted and killed. Maalik Ashtar, Muhammad bin Abubakar, Kanaba bin Bashr, Amaar bin Yasir, Omro bin Al Hamaq, Omair bin Zaabi, and Kameel bin Yad were involved in his murder, and they all were killed at different times. Hazrat Usman's foresight proved true. He had predicted, "If you kill me, then you will never be able to stand together under one flag, and you will not be able to offer prayer behind one Imam, and you will be distributed for ever. His martyrdom caused serious differences and rift among Muslims. For example, a battle was fought between Hazrat Ali رضي الله عنه and Hazrat Ameer Ma'awia' رضي الله عنه. Hazrat Talha رضي الله عنه, Hazrat Zubair رضي الله عنه, and Hazrat Aisha رضي الله عنها fought with the people of Basra.



Saad bin Abi Saraha رضي الله عنه read very heartrending

verses, and other people also suffered the same magnitude of grief and misfortune. Everyone was mourning his tragic death. When Hazrat Aisha رضي الله عنها heard the news, she cried too much, and read a verse: "If there was a generous man in the world, today he has gone, however he will remain alive. He will live for ever, although no one can live for ever."



Saying of Hazrat Usman رضي الله عنه

- ☆ I wonder on him, who believes in death but still laughs.
 - ☆ I wonder on him, who knows world is mortal, yet he loves it.
 - ☆ I wonder on him, who believes in fate, but feels sorry for lost thing.
 - ☆ I wonder on him, who believes in hell but indulges in sin.
 - ☆ I wonder on him, who trusts in God, yet talks about others and trust them.
 - ☆ I wonder on him, who believes in paradise, but feels comfortable in world.
 - ☆ I wonder on him, who thinks Satan his enemy, but obeys him.
 - ☆ A scholar is useless, if he is not asked about knowledge; a weapon that is not used ever;
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wealth that is not used for kindness; a mosque where no one offers prayers; a good opinion, which is not accepted; a book of holy Quran that is not read; a worshipper who long for earthly world; a long life that is without good deeds.

- ☆ Oh man, God created you to worship Him, but you obey others.
 - ☆ He, who loves Allah, loves solitude.
 - ☆ Do not expect from others, but Allah and do not be afraid of some one but your sins.
 - ☆ He, who has experienced this world, disliked it to that extent.
 - ☆ Test people as you wish, but you will find them not less than snakes and scorpions.
 - ☆ Having everything and want more is equal to complain.
 - ☆ Do not put your burden on others even it is very less, bear it yourself.
 - ☆ Avoid praising riches, and Allah gives pain to those who praise cruels.
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- ☆ Giving charity to show others that they also tempt to give charity is better than to give secretly.
 - ☆ Keeping calm is best treatment of anger.
 - ☆ Caring others burden is equal to respect worshippers.
 - ☆ Tongue-slip is more dangerous than that of foot.
 - ☆ One penny of poor in charity is better than pound of a rich.
 - ☆ If you want to do sin, find a place where there is no God.
 - ☆ If you do not want to worship God, than do not use his created things.
 - ☆ Do not make friendship with cruel and his friends.
 - ☆ Crying in heaven is strange and laughing in world is stranger.
 - ☆ If eyes are open, every day is the Day of Judgment.
 - ☆ Best faith is to think that Allah is with us all
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the time.

- ☆ He who will find everything in the world, must give people to eat.
 - ☆ Those, who truly love God, hate everything other than Him.
 - ☆ Animal recognizes his master, but man does not recognize his owner, God.
 - ☆ Goodness is with modesty, and all bad deeds are associated with shamelessness.
 - ☆ He, who repairs his shoes, visits a slave to inquire his health, washes own clothes, and keep away from arrogance is pious.
 - ☆ People are spies of your faults.
 - ☆ Sword hurts body, but bad talk hurts soul.
 - ☆ He, who talks about others' sins, is a big sinner.
 - ☆ For Muslim, forgetfulness of one's faith is bad, not one's poverty.
 - ☆ Do not say such words that one cannot understand.
 - ☆ Coming of needy and poor to you is a prize
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of God.

- ☆ Doing anything (right) is better than begging.
- ☆ Sin pricks heart someway.
- ☆ Hardship of life is up to death, no pain after; do not worry about the mortal things.
- ☆ He, who wishes fine dress, decent house, and fond of delicious food, must remember the coffin, the ravine of grave, and the fact that one day he or she will become food of insects.
- ☆ He, who does not mind rights of others, will not know rights of God.
- ☆ He, who does not face pain throughout a year, must know that God is not happy with him.
- ☆ Do not ask a person for help, who himself does not realize so without telling, before you ask.

